Sveta kongregacija za katolički odgoj

Rim, 9. srpnja 1985.

PROT. BR. 65/85

(Na ovaj broj valja se pozvati u odgovoru)

Memorandum biskupima koji traže savjet u pitanjima koja se tiču homoseksualnosti i kandidata za prijem u bogosloviju.

Kandidati za svećeništvo moraju zadovoljiti niz kriterija prikladnosti te je važno da se svim tim kriterijima posveti dužna i ozbiljna pažnja. Među seksualnim kriterijima razmatra se krepost čistoće kako zahtijeva Evanđelje, kao i zahtjevi posebnog poziva na celibat. Kandidat koji je heteroseksualno aktivan nije prihvatljiv. Kandidat koji sklon izlascima („dating“), pa bilo to i čedno, nije prihvatljiv. Kandidat koji je homoseksualno aktivan ili koji vodi homoseksualni način života (bilo da je homoseksualac ili ne) nije prihvatljiv. Prije prijema u bogosloviju zahtijeva se visoka razina čistoće i integracije osobnosti, tako da je i latentna ili potisnuta homoseksualnost kontraindikacija koja zahtijeva da kandidat ne bude prihvaćen — to ne bi bilo pravedno prema pojedincu, a ni prema bogoslovskoj zajednici.

Kada se kandidat koji ima povijest neprihvatljivog ponašanja prijavi za prijem u bogosloviju, ulaze u obzir dodatna razmatranja: Je li od tada održavao visoku razinu kreposti tijekom znatnog vremenskog razdoblja? Postoji li opasnost od skandala za Crkvu ili širu zajednicu ako ga se prihvati kao kandidata? S obzirom na posebnu narav bogoslovskog života i formacije te stresove uključene u vršenje svećeničke službe, hoće li moći održati i napredovati u razinama kreposti koje je već postigao?

Smatramo da se razlika koja se u prošlosti radila između homoseksualne prakse i orijentacije zamaglila, pri čemu „orijentacija“ sada dopušta prihvaćanje neprihvatljive „predanosti ili podrške homoseksualnim praksama ili načinima života“. Radije razlikujemo praksu, orijentaciju i napast, pri čemu su prve dvije kontraindikacije za prihvatljivost. Napasti mogu uključivati ili ovisiti o orijentacijama, ali radije koristimo riječ napast kada bihevioralni impuls, sklonost ili apetit ne uključuju orijentaciju gore opisane vrste. Ljudi se u životu moraju suočiti s mnogim i različitim napastima, a obilježje kršćanina jest u njihovom podnošenju i odupiranju, uz Božju milost, po uzoru na našega Gospodina u pustinji.

Odabir kandidata za prijem u bogosloviju i preporuka njihovog napredovanja prema svetim redovima teške su odgovornosti koje izravno utječu na dobrobit samih kandidata, ugled svećenstva i duhovno zdravlje Crkve.

Kardinal William Baum

Marchisano, Andrea

SACRA CONGREGATIO
PRO INSTITUTIONE CATHOLICA

Rome, 9th. July, 1985

PROT. N. 65/85
(Hic numerus in responsione referatur)

A Memorandum to Bishops seeking advice in matters concerning homosexuality and candidates for admission to Seminary.

Candidates for the priesthood must satisfy a number of criteria of suitability, and it is important that all of these criteria be given proper, serious consideration. Amongst the sexual criteria, one considers the virtue of chastity as required by the Gospel, and the requirements of the particular call to celibacy. A candidate who is heterosexually active is not acceptable. A candidate who is given to 'dating', albeit chastely, is not acceptable. A candidate who is homosexually active or who leads a homosexual lifestyle (whether he is homosexual or not) is not acceptable. A high standard of chastity and integration of the personality is required before admission to seminary, such that latent or repressed homosexuality is also a counter-indication requiring that the candidate not be accepted - it would not be fair to the individual nor to the seminary community.

When a candidate who has a past history of unacceptable behaviour presents himself for admission to seminary further considerations enter in : has he since sustained a high standard of virtue over a substantial period of time? Is there any danger of scandal to the Church or to the wider community in accepting him as a candidate? Given the particular nature of seminary life and formation and the stresses involved in the exercise of the ministry of priest, will he be able to maintain and grow in the standards of virtue he has already attained?

We feel that the distinction that has been made in the past between homosexual practice and orientation seems to us to have become blurred, with 'orientation' now allowing of the embrace of an unacceptable 'commitment' to or support of homosexual practices or lifestyles. We prefer to distinguish between practice, orientation and temptation, the first two being counter-indications of acceptability. Temptations may involve or depend on orientations, but we prefer to use the word temptation when the behavioural impulse, inclination or appetite does not involve orientation of the kind described above. People have to face many and diverse temptations in life, and the mark of a Christian is in bearing them and resisting them, with the grace of God, after the manner of Our Lord in the wilderness.

The selection of candidates for admission to seminary and the recommendation of their progress to Holy Orders are heavy responsibilities which immediately bear on the good of the candidates individually, the reputation of the clergy, and the spiritual health of the Church.

William Card. Baum

J. Marchisano, Archiep.